Millennial Star

POETRY

A NEW YEAR DAWNS

Is your house at present full
Of dreary discontent,
Of old year queries, and of all
Its loathsome, cruel intent?
Is its spirit lacking warmth—
Through a phlegmatic mood,
And is your weary, aching heart
Just longing for some good?
Is last year's self still seeking
A front line in your mind,
And making you, in spite of all,
Wretched and unkind?
Are others still your enemies,
Because you'll not forgive,
And has it e'er occurred to you
That all with you must live?
Dedication of past days—
Have they all gone to grief,
And all you cherished as your own
Is this now unbelief?
The courage of your early youth—
Through all your nobler days—
Has this now all been lost in greed
To pave your future ways?

Stay! Just think again, good friend.
For reason always proves
That selfishness and all it breeds,
Will stick along life's grooves.
Time has its fling, but time it is
That proves the inner soul,
And every man is born that he
May try the winning goal.

A new year dawns! Cast your heart
Unto the open skies.
Smile and be cheerful on your way,
Let troubles go their road,
Then, all that's good, and well worth while,
Shall come in heavier load.

(Pte) Brother Charles Garradley-Armstrong.

THOUGHT FOR THE WEEK:

The man who prides himself on being hard-headed should remember that the blockhead is his brother.

THE LATTER-DAY SAINTS'

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For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

—I Timothy 6: 10

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EDITORIAL

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THIS WEEK'S COVER

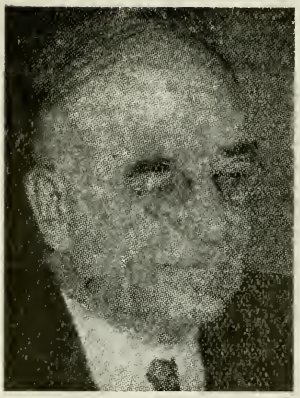
A "still" from the film "Brigham Young" of Vincent Price as Joseph the Prophet. This actor was excellently cast and leaves nothing to the imagination in his fine portrayal of the Seer. (See pages 40-42.)

Eternal Law Of Love

By President Joseph J. Cannon

Former President of the British Mission

Condensed from The Deseret News



President Joseph J. Cannon

THE command of the Saviour to "resist not evil" is hard to accept, for it goes against the usual run of human impulses. It is more natural to require an eye for an eye, a tooth for a tooth, in fact, generally, two eyes for an eye and several teeth for a tooth. And it is not a matter of impulse alone. People reason it out and come to the conclusion that it is neither practical nor safe to be hurt without hurting back—that to get along in this world you must give blow for blow. They see that men are inclined to bullying and tyranny. Unrestrained, these seek their own advantage and satisfactions; Unresisted, they are likely to make slaves of those who can do their work, crush self-respect in others and violate the innocent.

While non-resistance and the law of love are not the same, they were closely associated in the teachings and practice of the Lord Jesus Christ, and at least the law of love is positive and absolute. It is not a transitory thing. We cannot consistently love part of the time and hate part of the time. It doesn't matter how unworthy people are. They may hate you, curse you and use you despitefully, nevertheless, you must love them. The principle is inescapable. You can't justify yourself by circumstances, nor tastes, nor emotions. It is the first commandment, and it is the second commandment, and on it hangs all the law. You may not be passive. You may not hate. You must love.

You may think this a philosophy that does not fit a real world. It may not seem adequate for the rivalries of mating, the bitter competition of business, the fierce struggle of politics, and the intentional violence and slaughter of war. You may feel you would have to change your ideas regarding heroic deeds and exalted sacrifices when these involve destruction of life.

What are we to do then? Shall we concede that Jesus Christ was impractical? Must we say that He was ignorant of the realities and over-estimated human possibilities? Shall we admit that He spoke high-sounding but vain words? We who have taken on us His name would not dare do that.

One trouble is that we confuse non-resistance with love. Love is the principle. Non-resistance is only one of its manifestations; and I think we can properly admit that it is not

always the right manifestation. Jesus, Himself, seized a whip of cords and scourged the money changers out of the Temple. On different occasions He lashed the wicked with His terrible words: "Woe unto you scribes and pharisees, . . . hypocrites, . . . whited sepulchres . . . full of dead men's bones . . ."

It would seem right and in harmony with all He taught to resist the violence of a brutal man against a child. We feel we must defend womanhood from attack. In all this we must decide what we should do or what we should leave undone to bring about the greatest good. Resistance may sometimes not only promote justice and protect innocence, but it may bring to his senses the one who would have committed the crime.

TEACHINGS OF CHRIST

While to resist is sometimes a matter of judgment, in the emotion behind resistance and non-resistance, if you and I accept Christ, we have no latitude. We are commanded to love; we are forbidden to hate. If we choose to resist, we must still love the offender, however ignorant, erring or wicked. There are some who will read this who, through the sense of duty or through legal conscription, will soon be in training camps and may later be at the battle front taking part in the tragic, the awful actualities of war. Besides their duty to country, what is their duty to God? It is that they drive out the evil anger, the corroding hatred that seem so much a part of war. If they can't do that, if they cannot love their enemies, then they had better stay at home in calmer surroundings. Why? Because love is the supreme commandment. Self-defence may be the first law of nature, but love is the first law of God.

Although non-resistance is only a manifestation of the great command to love, it deserves far more consideration than we give it. Unfortunately the bad inheritance from our pagan and savage ancestors continues to mould our customs, thoughts and emotions. We let it determine our prides and attitudes. Honour, a word which frequently represents an artificial point of view, is far more commanding than love. We bristle when we should be calm. We speak the angry word, when a bit of humour would be many times more effective. Our voices rise when we might employ the tremendous weapon of silence. When we should be flexible, we are too often rigid and brittle. When situations grow tense and steadiness and the will to peace are most necessary, we are apt to meet threat with threat, violence with violence.

One day many years ago I was in an office of America's capital. It was a very quiet place, deep in the recesses of the state department. Opposite me sat a thoughtful man who had been taught the principle of peace. He was a high and responsible officer of our government and had been conducting the correspondence with a foreign country over a knotty, international problem. He related to me that he believed if he had handled the matter a little differently, given it a more severe tone and direction, it might have led to war between the two nations. That was President J. Reuben Clark, Jr. While this was not a case of non-resistance—there seems to

be no such thing in international relations—his tolerance and love of peace nevertheless maintained peace.

There is in the Book of Mormon a great story of the effectiveness of non-resistance. It is the magnificent sacrifice of the converted Lamanites. In token of their deep repentance they had made a covenant not to shed blood and had buried their swords deep in the earth. On their knees they met the onrushing foe, in prayer, unresisting. Many were killed, but more of their enemies were converted. That, the sweetest story in all literature of a people's resisting not evil, shows infinitely more good accomplished than could have been done by violence.

While in our common experience we have not explored far into the great possibilities of abjuring resistance and depending on this strange means of overcoming evil through use of our inner defences alone, yet members of the Church of Jesus Christ of Latter-day Saints are given many opportunities to gain practice in the principle of love. It would not be Christ's Church if it did not train us that way.

Take tithing for instance. A man making £20 a month pays £2 of it to the Church. He doesn't take out his rent or his insurance first. Nobody asks him for it. His next door neighbour doesn't know how much he pays or whether he pays at all. It is a confidential matter between him and the officers who receive it. Why does he do it? Because he loves the Lord who gave the command and loves his fellowmen who are blessed by his obedience. At Temple Square the other day a visitor said, "It is the strangest and loveliest thing I have heard, that a little people would pay a million pounds to their Church without being asked for it."

In Southampton, England, a few years ago, the Elders found two members, husband and wife, who had not been visited for a long time. The man had lost his work and the two had sunk into the depths of poverty. Daily they walked about in the parks, picked up crusts that had been left by people who ate their lunches there, took them home and made a kind of bread pudding for themselves. During the visit, to the astonishment of the Elders, they brought out a considerable sum of money, running into pounds sterling, which they paid as tithing. They had set it aside as the wages came in, and after these ceased, they had never gone into it even in their extremity. They were showing their love for the Lord and His work. Incidentally, the Church saw to it that such want as they had suffered came to an end.

TRAINING IN LOVE

The frequency of sending our young people into the world perhaps obscures the sacrifice this great proselyting effort entails. However, it does not obscure this to the ordinary family. The call means spending money saved by the missionary over months and years, or dividing the wages of a sister or brother, or taking from the needed family income, or even at times putting a mortgage on the home. It means giving up a job, or leaving school, or foregoing a profession.

(Continued on page 47)

Stories Of Some Of Our Hymns

By Elder George D. Pyper

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

THE SPIRIT OF GOD LIKE A FIRE IS BURNING

Hymn by William W. Phelps

Condensed from Improvement Era

"The Spirit of God Like a Fire is Burning!
The Latter-day glory begins to come forth."

THIS inspiring hymn was composed by William Wines Phelps, one of the most gifted and prolific hymn writers of the early days of the Church of Jesus Christ of Latter-day Saints. Neither the date on which it was written, nor the particular circumstances under which it was penned is known. It was a Restoration product, included in Emma Smith's collection which was first published in 1835. It was sung by the Saints in their meetings long before the completion of the Kirtland Temple; but the full measure of its emotional and spiritual power was not reached until it climaxed the dedicatory services of that temple, which occurred March 27th, 1836. The Kirtland Temple was erected by the command of the Lord, at a cost of £15,000, which was a very large sum for that day, especially considering the small membership of the Church and the poor conditions of its members financially. Too, it was built in spite of the jeers, ridicule, and dire prophecies of the enemies of the Saints. It is said that the sparklers seen in the finished walls of the Temple were caused by glass jewels contributed by the Latter-day Saint women, which were ground into the mortar and plastered on the outer walls of the edifice.

During the dedicatory service, Sidney Rigdon of the First Presidency, referred to the sacrifices made by those who had laboured on the building and had wet the walls with their tears while praying to God to stay the hands of the ruthless spoilers who vowed that the walls would never be reared.

A vote sustaining the authorities of the Church was taken; then an unusual dedicatory prayer was offered by the Prophet Joseph Smith. This prayer constitutes Section 109 of the Doctrine and Covenants from which the following paragraphs are taken:

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith;

Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honourably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever.

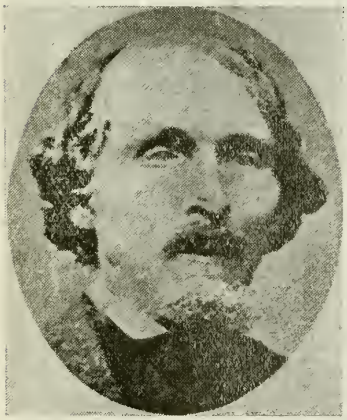
Remember the kings, the princes, the nobles, and the great ones of the earth, and all people and the churches, all the poor, the needy, and afflicted ones of the earth;

O Lord God Almighty, hear us in these our petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name."

At this point the singers, stationed in the four corners of the Temple, together with the assembly, sang "The Spirit of God Like a Fire is Burning" with such emotional fervour as to bring to mind the record of the dedication of the Temple of Solomon:

And it came to pass, as the trumpeters and singers were as one,—and when they lifted up their voice . . . and praised the Lord, saying, For He is God; for His mercy endureth forever; that then . . . the glory of the Lord had filled the House of God.

The Hymn is a herald of the Restoration. It tells of a return to the earth of visions and blessings; of the visitation of angels; of the advancement of the Saints in understanding, in the knowledge of God and the expansion of His power; of the bursting of the veil of ignorance and the spread of the Gospel to the nations of the earth, culminating in an era of peace and the coming of Christ to the earth.



W. W. Phelps

The chorus is a stanza of exaltation in which the Saints join with the "angels of heaven" in the cry which embodies the most sacred shout of the Latter-day Saints, viz: "HOSANNA, HOSANNA, HOSANNA, TO GOD AND THE LAMB."

This song has been featured in the dedicatory services of each of the nine temples built by the Latter-day Saints and of many ward chapels.

I have not been able to discover who wrote the tune of this hymn. It probably was among the old southern folk songs originating in England and adopted by the early Latter-day Saints, among whom there were no home composers.

THE AUTHOR

William Wines Phelps was born February 17th, 1792, at Hanover, Morris County, New Jersey. He received what in that day was considered a good education; married Sally Waterman, by whom he had several children. In his early life he became interested in politics and was one of the aspirants for nomination to the office of Lieutenant Governor of New York. He became interested in Mormonism through reading the Book of Mormon and after a ten hours' talk with Sidney Rigdon, who declared he knew through the power of the Holy Ghost that the book was true.

William W. Phelps visited Kirtland in June, 1831, and placed himself at the disposal of the Prophet. He is the subject of a revelation contained in Section 55 of the Doctrine and Covenants. In it he was instructed to be baptized and to be ordained an assistant to Oliver Cowdery to do the work of

printing and selecting and writing books for the schools of the Church. Brother Phelps was baptized soon after this revelation was given and thereafter became an active spirit in preaching the Gospel and assisting the Prophet in the great work of establishing the Church in Jackson County, Missouri. Under the Prophet he established the "Evening and the Morning Star" and was one of the stewards over the revelations given to the Prophet, prior to their publication.

It would take more space than is allowed in this magazine to relate the activities of Wm. W. Phelps in those days. It would be well, however, to name a few of the high points in the life of this wonderful man. He was one of the presidency of the stake organized in Missouri. Later, he lived with the Prophet Joseph in Kirtland and subscribed personally £100 toward the building of the Temple erected there. He was one of the Prophet's scribes in translating the "Book of Abraham" from the papyrus found with the Egyptian mummies, and when the vote on the Doctrine and Covenants was taken, he bore record that the book was true. He was appointed to revise the hymns selected by Emma Smith under revelation, and to prepare them for publication. He himself contributed a large number which were included in that volume, among which was the song treated in this article. Returning to Missouri, he was appointed postmaster of Far West, and in expectation of a temple being built in that locality he subscribed £200 to it. On February 6th, 1838, William W. Phelps, together with his co-labourers in the presidency, were rejected by the Saints.

He became embittered and was finally excommunicated at a conference held at Quincy, Illinois, March 17th, 1839. Repenting, he was restored to fellowship in 1841 and filled a mission to the Eastern States. Returning to Nauvoo he became a special messenger of the Prophet in his communications to the governor of the state.

In Nauvoo he laboured diligently in the interest of the Church, but received little compensation for the labours he performed. He was a member of the city council and became involved in the difficulty surrounding the destruction of the "Expositor." He was arrested in connection with that incident, but acquitted. Upon the assassination of the Prophet Joseph Smith, William W. Phelps espoused the cause of the Twelve and acknowledged Brigham Young as the head of the Church. It was upon his motion at the meeting held October 5th, 1844, that Sidney Rigdon was excommunicated. In 1844 he assisted Williard Richards in getting material for a history of the Church. He was also one of those summoned to Carthage to be tried on the charge of treason, but was promptly discharged.

William W. Phelps and his wife were among the first to receive their endowments in the Nauvoo Temple. They crossed the plains in 1848 and were active in the early history of the territory. He was one of the first regents of the University of Deseret, and in 1851 was elected a representative in the Utah Legislature, and re-elected in 1853-4-5-6-7; was also an ordinance worker in giving the first endowments in the valley. He died March 7th, 1872.

THURSDAY, JANUARY 16, 1941

EDITORIAL

"Brigham Young" Comes To England

THE Twentieth Century Fox Film Company have produced an excellent film in "Brigham Young" now being shown for the first time in this country at a prominent London cinema*. We have heard much about this film's super qualities and, in consequence, our expectations have soared high. The film justifies all that has been said of it. At a preview which I attended and at which a number of press representatives were present, it appeared to be received very favourably.

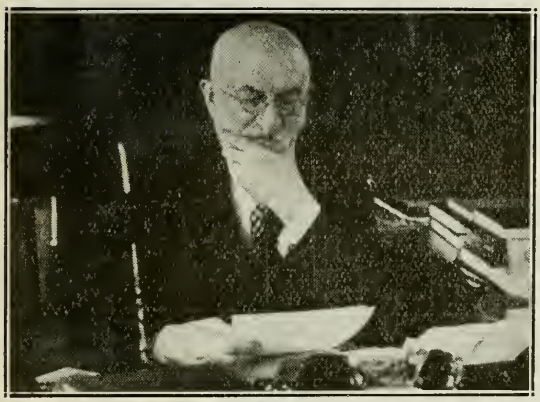
Its appeal, I think, lies in its reality, for it is a most moving story and in several instances is indeed thrilling. The dialogue throughout is outstanding. It is simple and rugged and, I should imagine, as nearly like that which was used during the actual occurrence of the events portrayed as it could be. The characters are sympathetically acted by a splendid cast (particularly Joseph Smith, the Prophet) with the exception, I feel I must say, of Brigham Young. In saying this I have no wish to discredit the performance of Dean Jagger who plays the part, for there is no doubt that his portrayal is sincere according to the idea that he has been given of the great leader. Unfortunately, the beloved President, whom we know was respected and admired for his wisdom and devotion to the Cause for his natural gift of leadership and dynamic personality, and above all his spirituality and humility, is not presented. Instead we are given a picture of a powerful, seemingly obstinate man who assumes authority and rules by force rather than by inspiration.

The story is inaccurate historically, but we must overlook that—historical films usually are; but the film company must be praised on one account, their treatment has been very fair and unbiased. The privations and hardships that the Saints suffered are truly sketched, and when you see it, you will be emotionally stricken by one or two very fine scenes, notably the martyrdom of the Prophet Joseph and the evacuation from Nauvoo. You will thrill to the strains of "How Firm A Foundation"—played by a brass band as the Saints march up to place their all in the common storehouse—and to that remarkable climax—the miracle of the Seagulls devouring the crickets. The character I loved was Porter Rockwell (finely acted by John Carradine); rough and tough, but faithful throughout.

* Regal Cinema, Marble Arch, Oxford Street, London.

Something in the region of £600,000 has been spent on this production and no effort has been spared to faithfully reproduce scenes of the City of Nauvoo, early Salt Lake City, and the great trek to it.

There is no doubt that the picture will be a valuable proselyting force in this country and should do much to dispel the erroneous ideas and misconceptions regarding our religion. We have read much of the faith of the Pioneer Saints, and this picture demonstrates very clearly what a powerful force that was.



President Grant

I quote the words of President Heber J. Grant concerning this film as he expressed himself at the last General Conference of the Church:

"I am thankful beyond expression for the very wonderful and splendid moving picture that has been made of Brigham Young. I have heard some little criticism of it, but we cannot expect the people who do not know that Brigham Young was in very deed the representative of God upon this earth, who do not know his wonderful character, to tell the story as we would tell it. We know that he was a prophet of the living God and the representative of the Lord here upon the earth.

"There is nothing in the picture that reflects in any way against our people. It is a very marvellous and wonderful thing, considering how people generally have treated us and what they have thought of us. Of course, there are many things in the picture that are not strictly correct.

"It is, of course, a picture, and we could not hope they would make a picture at their expense, running into a couple of million dollars, to be just as we would like.

"We know that Brigham Young was a powerful and wonderful man, the greatest man of his day, and one of the great things about Brigham Young was that he always grave credit to Joseph Smith for everything he did. He claimed that he was simply building upon the foundation laid by the Prophet of God, who had seen God and conversed with Jesus Christ. He never doubted for one moment the final triumph of the people. He was a man of God, and the people thought the world and all of him."

—THE EDITOR.

Scenes From The Film

Brigham Young and the Saints attempt to stem the cricket plague

The pioneer leader is stricken with mountain fever, and his life is despaired of.

A fine, but unavailing defence of the Prophet is rendered by Brigham Young, President of the Twelve.

The Wisdom Of Brigham Young

SAYINGS FROM HIS DISCOURSES. . . .

" We know enough to damn us ; and when we know enough for that, we know enough to save us, if that knowledge is improved upon.

- - - - -

If you love the truth you can remember it.

- - - - -

I see more and more that there are but very few men and women that are even capable of taking care of themselves temporarily.

- - - - -

When the Lord fights the battles of the Saints, He does it so effectually that nobody gets nervous but the enemy.

- - - - -

No person deceives the Lord.

- - - - -

I shall not ask the Lord to do what I am not willing to do.

- - - - -

Intelligence is given to us to improve upon.

- - - - -

We cannot all do just as we please, because a great many times we want to and cannot, and that is what produces misery, which is called hell.

- - - - -

Many are disposed through their own wickedness " to do as I d——d please," and they are d——d.

- - - - -

What would we know about heaven or happiness were it not for their opposite ?

- - - - -

I never believed that the righteous have ever suffered as much as the wicked.

Words Of Wisdom

Selected from the Teachings of the

PROPHET JOSEPH SMITH

"I WILL give you one of the keys of the mysteries of the kingdom. It is an eternal principle, that has existed from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly, that that man is on the high road to apostasy; and if he does not repent, will apostatise as God lives."

\- - - - -

"Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter the kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost."

\- - - - -

"When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned. The Israelites prayed that God would speak to Moses and not to them; in consequence of which he cursed them with a carnal law."

\- - - - -

"Salvation means a man's being placed beyond the power of all his enemies."

\- - - - -

"An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First it is contrary to the plan of God: a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of devil, he will flee from you; if of God, He will manifest Himself. . . ."

\- - - - -

"I do not think there have been many good men on the earth since the days of Adam; but there was one good man and His name was Jesus. Many persons think a prophet must be a great deal better than anybody else. Suppose I would condescend, yes, I will call it condescend, to be a great deal better than any of you, I would be raised up to the highest heaven; and who should I have to accompany me?"

\- - - - -

"I love the man who swears a stream a long as my arm yet deals justice to his neighbours and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite."

\- - - - -

"As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be 'added unto their stature one cubit,' neither taken from it; all will be raised by the power of God, having spirits in their bodies, and not blood."

The War Of The Ages

By L. Valess Dewey

From the Liahona

THE terrific struggle which is being waged at present, in the political world, is not a new struggle. Only in the sense of new objectives and new weapons may it be thought of as a new struggle. The nations just now which are using aeroplanes and aerial bombs with such telling effect, happen to be called democracies and dictatorships. At other times in the history of the world, similar combatants have been known by other names. But through it all, the real, true terms that should be used are,—free agency groups and non-free agency groups.

With these thoughts as a background, a question comes to mind: Where and when do we first hear of this War of the Ages? In order to answer this question intelligently, we must go back beyond the days of the Garden of Eden. In the Book of Revelation we read of a "war in heaven." (Rev. 12: 7-10.) From this scripture it is plain that this primaeval war did occur before the time of the Garden of Eden; otherwise, there would have been no serpent, Satan, or Devil (see especially verse 9) to tempt the mother of the race.

But if we consider other Latter-day Saint scripture, we may learn much more regarding this pre-earth life or pre-existent war. In the Pearl of Great Price, Book of Moses, 4: 1-4, we read the following:

> And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour. But, behold, my Beloved Son, which was my Beloved and chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and **sought to destroy the agency of man** . . . I caused that he should be cast down.

Further light is thrown upon this most ancient war—this War of the Ages—in another Mormon scripture. We turn now to the writings of Abraham in the Pearl of Great Price. The following appears in the third chapter of the Book of Abraham:

> And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. And the second was angry, and kept not his first estate; and, at that day, many followed after him. (Verses 27 and 28.)

From a careful consideration of all the foregoing scriptures, we are able to deduce the following: 1, That this War of the Ages was fought in heaven before man was placed on the earth. 2, That the primary issue of the great struggle was the agency of man. 3, That Satan, the leader of the group which stood for force, drew away many after him.

Now let us glance at the history of man upon the earth. Since the day when Cain killed his brother Abel, there has been lust for power and greed for gain in the world. As wickedness increased, secret abominations became more and

more an outward show of force. After the flood, wicked empires and kingdoms arose. The rulers of most of these were wicked men, who had the power of life and death over all their subjects. Probably the best examples of this power of force, on a large scale, were ancient Babylon and the Roman Empire. However, after the destruction of the Roman Empire, the power of force on a large scale was for a time lessened—by the fact that many small kingdoms took the place of the power of Rome.

But the modern world again sees the power of force on a large scale rearing its ugly head. The First World War (1914-1918) was fought largely because of greed for empire. Yet even in this terrible struggle, the lines of battle were not nearly so plainly marked as they are today—in this Second World War. Indeed, since the year 1931, we have seen the power of force against the agency of man, rising on an international scale.

Historians, more and more, will think of the year 1931 as the beginning of the Second World War. And Latter-day Saint historians, more and more will recognize in this terrible struggle an earthly type of the War of the Ages—the ancient war for the free agency of man. For it was in the year 1931 that Japan first invaded China (Manchuria). And this momentous date in history was followed by many others, all of which had a direct bearing on the rise of the power of force on an international scale. In 1932 Japan withdrew from the League of Nations after being branded an aggressor nation by the League. In 1933 Mr. Hitler became Dictator of Germany. And, within a few months, Germany followed Japan in withdrawing from the League of Nations. In 1935-36 Mr. Mussolini of Italy, encouraged by the actions of Japan and Germany, defied the League of Nations, ordered the invasion of Ethiopia, and, after conquering the country, proclaimed the new Italian Empire. In 1936-38 was fought the "little world war" in Spain. And this conflict was, in many respects, a type of the great War of the Ages.

(Continued on page 48)

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DEATHS

GOODING—Henry William Blaine Gooding, infant son of Brother and Sister Henry Gooding of the St. Albans Branch died on Monday, December 16th. The interment took place at the St. Albans Cemetery, December 19th. The funeral service was held under the direction of President A. K. Anastasiou, and District President W. O. Chipping dedicated the grave.

MARTIN—Brother Edward Martin of the Portsmouth Branch passed away Monday, December 16th, at his home in Southampton. He was buried in the Cemetery at Bassett, Southampton, on Saturday, December 21st. The funeral service was held in the home under the direction of Elder Melvin Dunn, who also dedicated the grave. Elder Martin had been a faithful member of the Church for a number of years and it is interesting to note that the brother and sister referred to by President Cannon in his article in this issue were Brother and Sister Martin. Brother Martin leaves a wife and two daughters to whom the "Star" wishes to express its heartfelt sympathy.

ETERNAL LAW OF LOVE

(Continued from page 36)

It may take a father from wife and children. It sends men and women to carry an unpopular message to an extremely unresponsive world, a world full of temptations and snares. The great anxiety of those at home is not how the money can be scraped together, great as that sometimes is, but whether the missionary will keep himself clean and industrious and perform an honourable labour.

What is the motivation for all this sacrifice and effort and anxiety? Again it is a wholesale practice of love, love within the family, love of principle, love of the Saints in the mission field, many of them from the humblest walks of life, love for the souls of men.

Once in London we decided we needed a young elder to stay three months longer for some special work. He had been released and his trunk was down at the port ready to be put aboard. Without a moment's hesitation he consented to stay. He wired his mother, who lived in Minneapolis and had been saving from her slender means to make the trip to New York to meet him, her only child. That night the consenting cable came back, "Yes, Darrel, God bless you." That short message had more than a mother's love for her son. It touched that first of all the commandments.

We can be perfect in our obedience to the law not to steal, or to pay a tenth of our income, or to be chaste. But the law of love is different. It is not subject to measurement. It extends from the simple, everyday act of courtesy or kindness to the death of a God in human form, nailed to a cross, for the redemption of mankind. It is a thing within. It can exist in the deepest form with, for the time being, no external manifestation. But I am speaking here of the organized efforts of this Church to carry on its great purpose, wherein the motivation is not material gain, nor even those higher rewards common among men, like honour and esteem of their fellows, but is dependent on the reservoir of love in the souls of the membership.

There is something lifting and joyous about this Church, this Church of Jesus Christ of Latter-day Saints, because it draws so largely on this glorious quality. Love is light. It links us with the greatest things of the past and gives us glimpses of heaven. It was the currency in that pre-existence, when as friends and brothers we mingled about the throne of our Eternal Father. It led us to accept the Saviour's plan of free agency, which is founded on love instead of force. It will be the currency of that heaven to which we strive, where, united as families, we will, helping one another, go on and on and on, over the glorious way to perfection.

The Apostle John tells us: "For God so loved the world, that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And we read further: "This is my commandment, That ye love one another, as I have loved you."

THE WAR OF THE AGES

(Continued from page 46)

But with the coming of the Second World War, we are finally brought face to face with a super-international struggle between force and free agency. As Latter-day Saints, however, we have no need to doubt the triumph of the free agency of man. For even as the great God of the Universe defended the cause of the "agency of man" before this world was brought into being, so will He now defend the inherent right of His children to be free. Let us remember the many promises of the God of Israel regarding the building up of the land of Palestine in the latter-days. Also of the building of the New Jerusalem on the land of Zion (America). And let us not forget that the God of heaven has given to the nation of Great Britain the responsibility of defending the land of Palestine; and to the United States of America the sacred trust of defending the place of the New Jerusalem.

Therefore, let us live our religion. And God will defend the right.

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DOINGS IN THE DISTRICTS

London

On Sunday, December 29th, under the direction of the District Presidency, a baptism was held in the South London Branch Chapel. Two children of Sister Hall of the St. Albans Branch were baptised by Elder Melvin W. Dunn. Rembrandt J. Hall was confirmed a member by Brother Alfred James Willmott and Patricia G. Hall was confirmed a member by President William O. Chipping.

Manchester

Sister Florence Allsop, of the Hyde Branch has found it necessary to resign from her position as Relief Society Supervisor of the District owing to the failing health of her husband and the weight of responsibility that is hers through the several offices she holds in local charity work. Sister Allsop's membership in the Church has been of great value to the Church in respect of her influence in public work locally. She has been associated with Relief Society work since the year 1908, holding the office of Supervisor since its inception ten years ago. Sister Sarah Kelsh will fill the office thus vacated.

★

PERSONAL

McPHERSON-GRAHAM—A wedding took place on Friday, December 27th, in the Airdrie Branch Hall. Mrs. Margaret McPherson was married to Brother Thomas Graham, President of the Airdrie Branch, by Brother Andrew B. McGowan, President of the Scottish District. During the ceremony Sister Clough of the Leeds District rendered a vocal solo, "Abide with me." The ceremony was greatly appreciated by a large number of friends present who were witnessing a Latter-day Saint wedding for the first time. About thirty friends and relatives of the bride and groom were seated afterwards to tea and there followed an evening of dancing and games.

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. . . AND FINALLY A LITTLE HUMOUR

Dear Mr. Editor,

I am very pleased with the power of your paper. Some time ago I lost a valuable gold watch, a family heirloom, and immediately I advertised in your paper. Yesterday I found the gold watch in a pocket of my suit. Thank you very much, sir.—Anonymously Yours.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Ch'bers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
off North Place,
Cheltenham.

Clayton:
Central Hall.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
6, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station

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